M 1627

Friday, July 18, 1969

Nishimura's in New York

Group IV

[redacted]

Must Remain in
Transcription Room

PART ONE

MR. NYLAND: You remember, about six months ago - or it was probably at the end of last year - that I said that there were going to be difficulties in the year. And starting with April, and it would last for a little while. Not - I said at that time - not earthquakes particularly, but since the Earth is the same as the body, many things had happened to the body. And we are, at the present time, without any question in a great state of disturbance as far as the total Earth is concerned; and as far as mankind is concerned.

At the time I warned about that particular state so that one would have to be more careful than usual. And particularly for those who wish to Work, because in the process of Working something takes place in you - I would almost say willy-nilly - even the thoughts and the attempts may not be completely successful. There is something that starts in yourself to become aware of certain things, and not, maybe, 100% aware, but at the same time noticing certain things which you didn't notice before: a form of alertness, and also forms of criticism. Forms you don't like, things you have never seen that you didn't believe were in you, come out and there you are, you might say, enlarging your world. And as a result of all that

you become a little bit more flexible, a little bit looser, not as tight. The decrystalization starts and one becomes much more vulnerable, because that what you experience is something that you have not had before and as a result you are a little afraid. You don't really know how to take it; and sometimes you don't like what you see. And you would like to fall asleep again, and it is something you cannot do anymore because something has actually disturbed you.

And so when you are in that kind of a - I call it now perhaps a 'flexible' state of a state in which you are more apt to be affected - in that state conditions also start to change. And the conditions themselves are also different. And it gives you, of course, tremendous opportunity, because there is a point at which the disturbance - whatever it may be in the outside world - can be understood by you because you also are disturbed. And to a great extent it is very similar to what takes place in the outside world with Mother Nature and what takes place with a person who Works. And for that reason I said you have to be doubly careful because you are much more sensitive. It does not do away with that what happens in the outside world, but when you are not sensitive enough and you are careless, certain things will happen to you which sometimes would not have happened. And this is the disadvantage of partly Waking up, because if you could be Awake and prepared or tell yourself to be more careful; if one is more careful and one sees certain results, the difficulty is always that you will ascribe it to your credit. And when you do that you make a mistake, but you also make it much more difficult for yourself to be affected in the wrong way and it will even create conditions for you which will be in the form of a punishment.

When one Wakes up, when one sees things, when one is careful, when one considers the outside world as affecting you and gradually you could, with care, take care of it and that you then adapt yourself to it and then perhaps have certain results which are more useful, it is not you who did it, and you cannot claim anything, you cannot say that you did it. It happened to you, to some extent you can say it was fortunate, but you cannot claim the credit. The credit always belongs

to the Lord, always belongs to forces that are greater than we are. We are picayune little bits of nothingnesses.

When there is a little thought as a result of Work, it is a birthright that is replaced, but as a birthright it was also given to one and it cannot be claimed as one's possession. I remember that this kind of a lesson was driven into me when I was very young. I probably was not older than nine or ten years, and someone at that time told a story.

It was in Holland where there was a man who had to repair the roof of the church and it was slate and the roof was not very high. But in any event he was active and he did a very good job; he was able. And at a certain moment he slipped and he fell to the ground. Fortunately nothing happened, it was all right, you might say he was saved at that time. And then he started to become a little proud, a little conceited, as if it was his dexterity that had caused this. And this, a man of the church, as it were, who repaired the church, who was without doubt religious in a certain sense, and he started to boast; and he told people, "Oh well, that is really nothing, just wait, wait and see what I can do, what I really can do." And so it was lunchtime; he had his meal and he ate it. And after that he felt a little drowsy and so he stretched out on the bench of the church. And during his sleep he fell off the bench and he died.

You see, it made such an impression on me: He had taken it to himself to claim credit. And whatever it is that we call Mother Nature or God, or some higher force - it says in the Bible, "God will not be mocked." When one takes the credit for something that is not honest; when you would like to allow certain things to take place which flatter you and you know you are not entitled to it, it is a sin. And it may even end in your life being taken away because it was - you might say - a lesson he had to learn. And in all probability he had to come back again and start from scratch and become, maybe, a very good church worker who could actually repair roofs; but who then in this second karma of his never

would forget that the church belonged to God and that all things that happened were under a certain law.

We are living under such laws. We don't understand them and are, as a group, - I've said it before - not careful enough. And as a result there are many things that happen to us which I believe need not happen. The truck that runs off the road and falls over; different accidents in working when one is - let's say - building a house, trusting unsure lumber and falling through it; running a car in a store, off the road into each other; certain delays which are not necessary at all; things that one sets out to do and are postponed for some reason or other. And one cannot explain and perhaps due to not understanding what is involved in all of this, simply going ahead in an ordinary way and accepting or believing that that what is taking place is 'as usual.' And it is <u>not</u> taking place as usual! It is taking place as unusual and it is up to us to be much more careful. And again I want to say this; that whatever you do, if you wish, do it slow; if you wish, stand still; if you wish, wait.

Beelzebub talks about Zilnotrago, ~~is there~~ is a disturbing element that enters into the life of man, not knowing where it comes from and when it's called a comet it does not mean that we have already traced its origin and that we don't even know where it goes to; and it's not even the comet that affects us, it is the atmosphere, and then that Zilnotrago prevents us on the voyage to Karatas. And so the ship has to stop for different reasons. Not a detour nor wear and tear on ship, but then one stands still and one comes to oneself, and then one praises the Lord, because at such a time you are reminded that you are just a small little bit of a creature; and that there is something in you that of course rebels against conditions; and that also that there is something in you that says, "Never mind, be patient, because Life was not born in one day."

It always was, and the realization that life, whichever way it is, with confusion or not, with disturbance or not, but that what takes place on the Earth or anywhere else is still Eternity. And that when one starts to realize, that at the

moment when you stop, that it is up to you to make contact with that what keeps you alive - and under the circumstances it is a question then of Work, and coming to your Self; and talk about ships, methods of Work; of what to do with oneself, how to find a way out of this kind of confusion, this state in which one could lose oneself so easily. And when you are not careful and exactly because of your increased sensitivity you become susceptible to so many things and you wish to avoid being hurt, because hurt is something that really detains you. It is an energy which is used for a purpose partly of destruction. It is used in the wrong way. It is not used for the purpose for which it could have been of value, that is, even to take it in. That what one takes in; that what one receives as an impression from the outside world; that what feeds you, because it is food - it comes in as an impression and it creates in you a disturbance. If one could at such a time, whatever may be the disturbance, forget what one's habitual way of reacting is; if at such a time one could take that what affects you as it affects you, and then let it go and become something in you, impartial; one knows it affects one, it only goes skin deep, it is accepted. One is, the 'I' is Impartial and at that time one sees the true value of the impression.

It is not that one tries to negate it or close your eyes. It is of value because you are affected and in the usual way, of course, you react and be - let's say - angry. And it takes energy, it hurts you, it takes energy. But if at that moment when it does happen or very soon after, one can say, "It is all right, because I now can see it in its true light," it'll give you two things: in the first place you will save energy; in the second place, you will have the truth. And that is what you wish, because even if your mind says, "Don't get angry," your feeling center is angry. And when there is the realization of truth in the acceptance of that what is, it has a value, but there is no further dispute between your reason and your feeling. And then you have a right to think because then you take this fact about which there is no further dispute and you place it, you don't negate it. It existed; it affected you; and you have a right to know what is the value.

And the value is now put on a scale which starts with absolute zero and goes up to the highest point of temperature that one can even conceive of. It is such a long ladder of gradations that it reaches Heaven. It starts in Hell where all things are not dynamic; in which there is no force than only that what is the force which holds molecules together without any relationship. And as a result there is no dynamic force; there is only adhesion, but the relation is nil so that what is the result is a compact form of nothingness than only matter without life. This is absolute zero. From there it starts up the scale - 1, 2, 3, whatever it is and whatever the temperature is measuring at that time, states of warmth or cold or states of your psychological behavior, both are subject to this kind of a scale - and it starts with how one is affected by the outside world and how far it goes down or deep. And the deeper it goes the higher one comes up the scale, but that what has the value of what one calls 'negative' or that what is simply hurting you is a very low value. But in relation to the absoluteness of the positive, it is still a value, although very small and not useful, because when it is as low as that, the attraction towards the so-called 'negativity' - as negative absolute - is much greater than the wish for the positivity.

When Work enters into this kind of state it introduces a force which, at that time then, can compensate for the dragging down influence of one's negativity. And one starts by the acceptance of the fact as it is without further questions. And then one not only saves energy, but one will see whatever has affected one in the proper light. What is the value, close to absolute zero, maybe ten or maybe in certain other positive states where one loses oneself it may be 100, it may be 200 who knows. There is a value one accepts and then there is no further dispute about that value. One looks back on one's experience and sees oneself as having gotten angry and having lost energy. And then there is a voice in oneself which is one's Conscience which, of course, in the beginning is not enough developed. But when it starts to talk and when you can listen to it, there is a judgement. And dependent

then on how deep one is and how strong that force is that drags you down; and dependent on how much the wish is to get out of that and establish an equilibrium within yourself as a result of that what one wishes to become, a man then - in-between these two forces - starts to function as a go-between [redacted] the one side and the other and then forms a triad with the two forces.

That what is in-between is his Conscience. And that advises him then, because there is no further question about the fact; because all these are absolute values from absolute zero to absolute boiling point. Then that Conscience tells, "Increase your wish." It says, "Do not think about that what has hurt you because it is gone; it has been accepted; you are in a certain state; if you wish to go to the positive absolute you have to increase your wish." That is the only way: you have to Work more; you have to be more careful; you have to see things even if you are not impartial. At least you have to become alert; you have to have your mind under command so that it is there and present to whatever you do. And you cannot make then mistakes because all of you is then present to that what you wish to do and what you set out, in what direction you set out. <u>That</u> is the changing of the attitude. Instead of being taken by that what will drag you down, you oppose that what drags you down with a force that's representing your wish and then the equilibrium is established. And with the increasing of the wish, the equilibrium is moving slowly towards the positive absolute and you being the center of equilibrium will develop and gradually grow out to become a Man.

This is how one must look at these affairs of ordinary life. One must not run away from them. One must take whatever it is. One must place it and always see if one can extract from it the value for evolution, the value for further growth; to take out of that experience, whichever way it may be and to what extent it involves you, to what extent it even tends to make you asleep, that there is always a certain point in which you start to realize: This is for my benefit and now I ask my Conscience to tell me the language so that I, in listening to it, I will really know and

in then increasing my wish I will gain more understanding.

Be very careful when you work at the Barn. Be careful in your daily life. Be careful in this atmosphere of the Earth. There are still disturbances going on, quite different from what you might have thought - à la Cayce - it is a different kind of thing. It has to do with the Earth of yourself. It has to do with the difficulties that your body will experience as a result of your thought and a result of that what is your feeling. And that the more in your feeling as the contact point with a higher level, the more can flow into that what really motivates you, the better it will be, because your feeling is that close to your Conscience. And when it becomes an emotion your Conscience is opened.

I hope you have a good Saturday, Sunday and next week.

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PART TWO

MR. NYLAND:

It is not so difficult to find something new each time, because when one is filled with ideas or in contact with one's life, one's life has many different facets. And one can always talk or at least indicate where one particular state happens to be. It is not always that we are so affected by the outside world. There are certain things that take place within oneself. Many of them we don't want to talk about. They belong to ourselves and we have to digest them.

To what extent even that you can follow or that you want to make an attempt to climb up to the level that every once in a while we establish, I don't know. And I must say that I cannot really care about it because the fact that I don't know means I cannot have an interest because if I could know I would have an interest. I cannot know about your private life. I can go by certain indications of behavior, but that doesn't mean very much. And therefore it is left; and it is left at certain notes. And whatever it is that you then can digest, what penetrates, and where does it go when it penetrates, where does it reach you?

Regardless of perspiration, or this body, whatever it is that happens to be,

here we are in a room. And perspiration is dripping down my forehead and the keys are wet and the fingers slip off. And there is inside something like a melody. One wants to, if possible, at least, to say something with such a melody. And it doesn't always come out. And what comes out is so often not what one has heard or felt. And the excuses - of course there are plenty - but what is one's life really, regardless of this...this room even, regardless of coming here?

When you leave you take it all the time with you. The conditions may change; you may think that it is dependent on conditions - it isn't at all. You carry it with you dependent on where you happen to live and what is your ballast. What do you wish to throw overboard? What can you do without? And when you give it attention; that is, when you allow your energy to flow in such directions which you know are deleterious for you, you really know that there is a problem to face; that you have to slow down; or you have to eliminate the conditions which provoke you; or you have to have a certain harness on which such arrows that are shot at you bounce off. Or you have to have a strength within you as a castle. And you pull up the bridge and you are surrounded by a canal, water, protected. And you don't lower the bridge, even if the enemy tells you to lower it, otherwise we'll burn you up. Or we'll ram the wall because we have big iron poker and we'll make a hole in the wall. And you, you think you can stay there forever and ever and not get hungry when we cut off all supplies? What are you doing when you are inside the castle? When you have command and responsibility for all the different cells of your body? When you have a responsibility for your behavior, of what has brought your behavior to where it is now? And did you wish to continue with it? And there is an enemy outside of the gate. And he asks you to open the door and you don't want to. And then he asks you, "If you don't we will get you anyhow," and then you say, "No you won't." And so he stays around and he wears you out. And after some time he asks your life. And will you give it?

What looks like an enemy is the state in which we are and from where we judge that what affects us. What looks like an enemy is reality for us to be able

to understand what is taking place with our lives, and what is it that makes us on Earth the way we are and the realization and then starting to understand that there is a definite reason to be here. And that even with disturbances there is still a reason. And here and there inbetween such darkness there are a few points of light. They help one because they are beautiful and sometimes they form a definite constellation. And you symbolize it and you say that is the zodiac and that is Orion, and that is Betelgeuse, and that's Aldebaran and I know what the Pleiades mean. And there is the Polar Star, the center around which everything rotates and the rest is dark. One looks for light points when the different things come in on you and you are a little bit snowed under.

3 lines

And so it is lovely every once in a while, because you know we were looking to find a place, '102' not being very satisfactory. And if things work out - which they might - we can have this place, because the Nishimura's, Lotus and Georgie, would like to go to the country, near Warwick. And if they can arrange it and make the proper adjustments, then this place we could have. And we could have meetings here. And we could have music in the place where they go to.

And I don't want to say much more, but it is sometimes as if the Lord gives us when it takes away certain things and that perhaps in the acceptance of the taking away, the Lord says, "But I will compensate because such poor people, they have to be kept in equilibrium; I don't want to give them over as yet to the direction of the devil, so that the devil can do with them what he wants, because I am the Lord." And then one sees out of the ~~filament~~ FIRMAMENT of stars the constellation appear of Hope and one says, "What's that, after all, how did it get there and why did it change? In accordance with the ordinary rules it shouldn't change because it always has been like that." But then one says, "But I see it, I can't help it if it never was there before." When I live in a castle and I see something in the sky or something comes like a pigeon, bringing me a branch of olive, and I know then that there is something alive somewhere else which at times I haven't seen; when I have belief, when I know that something could exist for me, then I will take everything that comes.

In a way, perhaps, it was meant in a way I will be able to take it; in the way I will exhaust it, together—all good, all bad, all positive, all negative, all neutral, where I am. I take and take and take because I wish, I wish to live. After all, Life is given to me, so why shouldn't I take that Life and do with it what I can? With common sense, maybe yes, and cautiously and not always, not always a fool, but sometimes within oneself that what can become quiet and that one then—what then in that kind of a silence will allow one's Conscience to be heard, because even the Conscience can speak. I may not hear it; what is it that wishes to hear it? It's not my Conscience.

new ¶?

It is again this kind of life that is in me that I cannot explain, because it comes out with every breath. It is as if in any kind of a movement there is a—a reason for making the movement, even if it's habitual. I am alive because I can walk on the Earth and I can walk with a springy step and I can move my arms up and down, up and down. I can have my head in the clouds, even. I still remain on Earth with my feet; I don't forget it; I know how often I will struggle and fall, and fall into temptation. But there is something in me, as I say, girding my loins. That what I wish, then, it's like a saving belt, because I swim in this kind of a water, but I don't swim entirely with all of my body. I use my feet in order to propel, but my head is above water, and when it's above water it keeps on breathing. And even if it gets a little water in the eyes, it still continues to look, not under water... above... Where the ripples, the ripple inundations of the level of the water reach my lips, and where I wish that my lips will stay there and not go further down and that I use whatever force I have to keep floating and I hope that the water is right for me; that the water is not going to be defiled too much by myself because I happen to swim in it. I hope that it will be postponed a little bit, that I actually realize what this water is in which I swim; in which I am up to my lips; and which that every disturbance of someone else I would swallow. Whatever this life may be, whatever it is at the present time, the way I now see it is because of a little light coming in as the Sun reflects on the level of the water and makes me joyful.

Sense?

So with that kind of a note it is a little different than the last one, but now to drink to that side of it. Poor Janus has two faces: One face looks terrible, morose, full of wrinkles, full of sadness, all kind of pessimism expressed. I don't know where it looks to, maybe to the past. And the other face, it is still smooth because it hasn't lived long enough; it looks into the future; it is still unspoiled; it still has an expression of hope. It still has no wrinkles, not yet. It still has to live and out of the eyes there comes such force of such willingness to live this life to the fullest extent.

Again, a good weekend.

END OF TAPE

Transcribed by: Dolly Pohl
Typed by: Lenore Downie
1st proof: Connie Woods
2ND PROOF: MARK C. BASSETT